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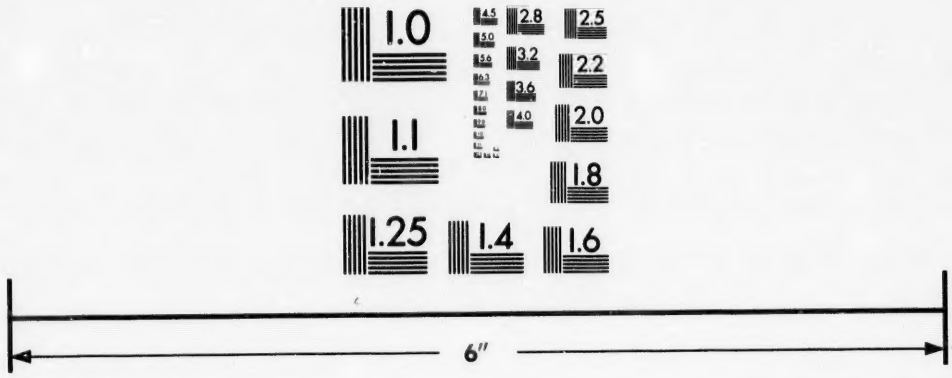

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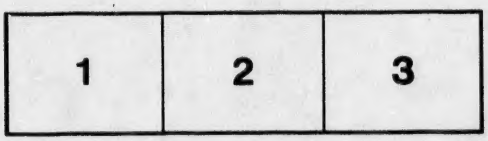

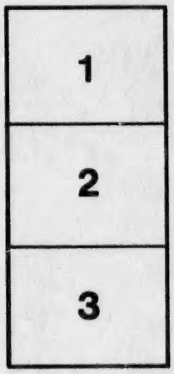

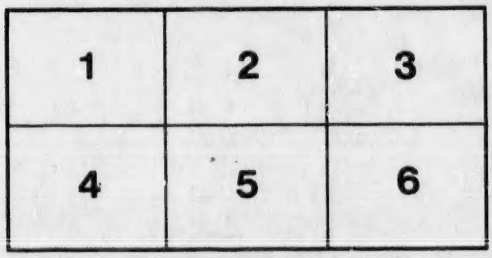

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ADDRESS

OF THE

SYNOD

OF THE

RESBYTERIAN CHURCH

OF

NOVA-SCOTIA

TO THE

PEOPLE UNDER THEIR CHARGE.

Prepared by Rev John McKinlay

PICTOU:

PUBLISHED BY GELDERT & PATTERSON.

1848.

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ADDRESS, &c.

Dearly Beloved Brethren:

"Grace be to you, and peace, from God the Father, and the Lord Jesus Christ."

THE God whom we profess to serve in the gospel of his Son, has been pleased to appoint our lot in a peaceful quarter of the earth, exempted from painful and perilous agitation. While favored with external tranquillity, and in the enjoyment of a competent portion of the good things of this life, although experiencing the effects of commercial depression, gratitude to the author of all our mercies, ought constantly to distinguish us. But our religious privileges should have the effect, in a peculiar degree, of making us cleave, with our whole hearts, unto God. So oft as we direct our attention, whether in our secret chamber, in the domestic circle, or in our public and solemn assemblies, to the invaluable benefits of salvation, the principle—"To whom much is given, of them much shall be required," cannot be too deeply impressed on our minds. As its power is felt and cherished, so will it impart vigor to all our spiritual services. In Great Britain, besides keen political contentions, the subject of religion, in one shape or another, commands universal interest. Multitudes, who but recently, had little or no feeling on the sub-

ject, are now under the influence of the most powerful excitement. While some of the features of the absorbing question are calculated to impart, to the intelligent christian, joy and gratitude, there are others that tend to produce emotions of apprehension and sorrow. Certain, however it is, that God in his own good time, will make every convulsion subserve the prosperity of Zion. One lesson which we ought to learn, is, that, when God is pleased to exempt us from causes of perplexing disquietude, we strictly avoid allowing ourselves to sink into spiritual inactivity.

Brethren, we would constantly bear in mind, the intimate and sacred ties, by which you and we are associated; and we entertain no doubt, that our feelings of affection and respect, are reciprocated on your part. We would "watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." Remember the injunction of the Spirit of God, addressed to you, in immediate connection with what applies to us. "Obey them that have the rule over you, and submit yourselves." We need scarcely remark, that by the laws of Christ only, both you and we must be careful to be regulated. While it would be most presumptuous in us "to teach for doctrines the commandments of men," so, in such cases, you would be under no obligations to believe or to obey. The rules of Christ, however, ought to bind the consciences of all.

Meeting annually in our Synodical capacity, the state of practical religion among those committed to our charge, has, from time to time, formed either incidentally or formally, the object of our attention. Whatever may be the degrees of spiritual attainment existing among us as a Church, we feel it as a solemn duty which we owe to our common Lord, and to the claims which you have upon us, to lay before you such considerations, as shall, by the divine blessing, be rendered subservient to the retaining of what you

have acquired, to your farther advancement in holiness, to the prevention, as extensively as possible, of all that is inconsistent with the Christian character, and to the immediate suppression and relinquishment of whatever may be found to militate against the spirit of the gospel. In a field of remark so extensive, we must restrict ourselves to a selection of particulars.

The first topic to which we would most earnestly solicit the consideration of each of you, is the absolute necessity of *personal piety*. With this, none can with any safety dispense. Let this view be constantly, and most solemnly impressed on your minds. From the profession which you make, we are bound, in charity, to form respecting you, favorable conclusions This we do most willingly. Our judgment, however, must rest on outward indications, while God judgeth by the unerring inspection of the heart. The salvation of man is one principal design of the preaching of the gospel; and observe of what momentous consequence this object in the estimation of God, is, from what he has done, in order that the message of life might be addressed to us. It is only according to the number of the truly religious among us, together with the degree of spiritual acquisition in each, that we form a part of the Church of Christ. All others, whatever their standing in the view of their fellow-men, whatever influence or respectability they may possess, or whatever the grace of God may yet have in reserve for them, are still a portion of the "world that lieth in wickedness." The line of distinction is clear; let no man therefore deceive himself. Of what real and permanent advantage can it prove to any one, to have had only a place in the church visible, however much you may have been useful to others, or enjoyed their confidence and approbation, while all along you have been destitute of the power of godliness. What comfort shall this afford you in the end? Although a place in the visible church, and a form of

religion, may secure the praise of men, and soothe the conscience, still, these can never come into competition with the "peace of God," and the approbation of the Redeemer. Without personal piety, there is no capacity for the performance of any duty, no relish for any spiritual enjoyment, no comfort, no safety. Whatever other attainments you may possess, how valuable soever they may be in your esteem, or however highly they may command the esteem of others, still, so long as you remain strangers to saving faith, you are "without God, and without hope in the world." This is a destitution for which nothing can compensate. "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding."

Respecting the qualities which personal religion embraces, suffice it to remark, that those who have become the subjects of it, are characterised by divine illumination of the understanding; faith in Jesus as the only Saviour, and in God the Father through him; love to the Father, and to the Son, and for their sakes to their Christian brethren, and to all mankind; desires after farther attainments in moral purity, good hope through grace; esteem of God's character, and confidence in his wisdom, rectitude and faithfulness; gratitude for the riches of his grace; meekness and submission under afflictions and chastisements; humility and reverence from the contemplation of his majesty. As these acquisitions distinguish the saint, so does he enjoy on earth a foretaste of the felicities of heaven. Constituted a new creature, he is prepared for every good work to which God may be pleased to appoint him. From his spiritual endowments a great step is gained, essential to the successful performance of every relative service. While therefore we would be persuaded concerning you, of "things that accompany salvation," we would, at the same time, lest there be any self-deceivers, most affectionately exhort you

to "examine yourselves, whether you be in the faith," and to "prove your own selves."

But we would advert to your family relations. These are combined with a great variety of solemn and indispensible duties, to which you ought ever to be deeply alive, and for the performance of which, you should be particularly solicitous to be found qualified. Here your personal religion will come into operation, and find scope for its developement.

Reason and revealed religion concur in demonstrating, that, under God, the father is the natural head of the family. In this capacity he is bound to act the part of a provider, protector, instructor, and example. In subordination to the will of God, to whom he is responsible, he is under obligations to conduct himself thus, for his own sake, for the sake of his children, and for the advantage of society—civil and religious. As these obligations are fulfilled, so the principle of parental affection becomes subjected to proper regulation, and subserves its ultimate intentions. While such are the duties of the parent, so ought he to feel a pleasure in their performance. This will contribute to his success. Besides, if he would have his offspring, in their turn, to discharge towards himself those duties, which are dictated by an enlightened filial regard, he must be careful, in the mean time, to pursue the course which is most likely to secure such a result. It is thus that affection and harmony in families will be found to prevail. The authority also, with which parents are naturally invested, ought to be judiciously exercised, for the purpose of maintaining order, and co-operation in whatever is moral among the members of the household—whether children or domestics. Thus we shall witness the example of a small, but well regulated and happy society. Every family, besides due attention to secular interests, should constitute a little sanctuary. While this is sanction-

ed by supreme authority, it has the countenance of the most venerable and weighty precedents. "Ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."* "And the words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." † "As for me and my house, we will serve the Lord." ‡ "For I know, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham, that which he hath spoken of him." ‖

As we are bound to acknowledge and serve God in all the capacities in which we stand connected with him, so this will apply to us as families. While the recipients of his favors in many forms, we are often, in this relationship, the subjects of affliction and trial. Mercies and prosperity, of whatever nature, lay under obligations to gratitude and thankfulness; adversity and pain call for meekness and patience. Omissions and positive transgressions, demand contrition and confession. Thus the grounds of family religion become evident; and one of the leading expressions of piety in this aspect will be found to consist in what is usually styled "Family Worship." This ought to form a subject of the most strict and conscientious care; and to it, accordingly, we would affectionately invite the attention of all those, with whose spiritual interests we are entrusted. Let it be observed in its several parts, with deep solemnity of spirit, as an honor due to our Benefactor and Redeemer. Let it be estimated as a privilege, and performed as a service, in which we adore the divine majesty, thank him for

* Ephes: vi. 4. †Deut: vi. 6, 7. ‡ Josh: xxiv. 15. ‖ Gen: xvii. 19.

his kindness, solicit his forgiveness, seek his protection, commit ourselves to his care, and resolve, in the strength of his grace, constantly to live to his praise. Let his word be read with the most profound reverence, and with an humble, but ardent desire, that it may be rendered, to ourselves and to our families, "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." Making it our study to act thus, we may, in humble dependence on God, anticipate high degrees of spiritual profit. The father of the family conducting these services, naturally forms, in the view of all the members of his household, an object of respect, esteem, and affection. He is a centre of influence and union to all that reside under his roof, and occupies the rank for which he was intended. Such exercises ought never to be tedious, as it is their *quality* rather than their length, which the object of worship regards. At the same time, never let them be performed in an indecent hurry. It will conduce to order and solemnity, and consequent edification, that a certain hour, morning and evening, be appointed for such duties. Thus the members of the family will be careful so to arrange their secular affairs, as to be present, and, with due composure, take their part in those employments. As this part of Christian obligation is faithfully fulfilled, and attended with divine efficacy, so will it prove a powerful means of supporting throughout the week, vital godliness—maintaining in vigor salutary impressions already produced by public ordinances, and of preparing for others of a kindred nature. As the religion of the family prospers, so will each of its members, as the "Lord's day" recurs, be prepared to say —"I was glad when they said unto me, let us go up unto the house of the Lord." If worship in this form be neglected, or seldom, irregularly, and only in a formal manner observed, we do not perceive how genuine piety can flourish. Without entertaining towards you any unjust suspicions, still we would, on

this most important point, stir you up to "remembrance."

In connection with these particulars, we would earnestly request you to keep in view the great utility of imparting instruction in the catechetical form. While the nature of the case demonstrates, experience establishes the efficacy of this method. Sabbath schools we would recommend also to your patronage. These, you are aware, have proved of extensive benefit; and if matters are duly ordered, there is no reason that the exercises of your children in those institutions should interfere with your labors for their spiritual advantage at home. We need scarcely remark, that your conscientious discharge of these, and similar obligations, cannot fail greatly to redound to your own personal profit.

A sense of the odiousness of whatever is vicious, cannot be too strongly impressed on the members of your respective families. Let all dissimulation, and deviations from truth; all that has a tendency to generate pernicious habits, or whatever would counteract the instructions you may impart, be regarded by them with decided abhorrence. Let them be brought to conceive *justly* of many things, of which, though often followed, it would not be sufficient, merely to assert, that they are of *dubious* tendency. We refer especially to what are usually designated "Raffles," "Lotteries," together with all sorts of "gambling." Irrespectively altogether of the question, whether in such things there be an appeal to providence, there is ground sufficient, on other accounts, to condemn them in the most unqualified manner. Is it not notorious, that they have contributed fearfully to the ruin of multitudes? Would any of you with the feelings of men, and fathers, and with the principles of Christians, not revolt against the very conception of witnessing a single individual of those committed to your care, becoming the victim of practices so pernicious? Besides the ultimate consequences to which they naturally

tend, do they not involve numerous arts of deception; excite, not seldom, the most malignant passions; put us in possession of the property of others, without our making an adequate compensation; or deprive us of what is our own, without any return to balance the loss? Are not these *facts*? Of such things can christians consistently approve? In any case, does even a benevolent end justify the adoption of improper means? Rather let it be your care to discourage such abuses, wherever they may be found; and by your example, let others be taught to shun even every appearance of evil. Of public "balls," and "frolics," also, we would express our strong disapprobation, as they are often connected with riot and outrage, and much that exercises a contaminating influence on the minds of the young.

We would offer a few remarks respecting you in your congregational capacity. The privileges to which, in this form, you have access, can never be too highly appreciated. From familiar and early custom, they are apt to hold a much lower place in our esteem, than they deserve. In whatever degrees this may be found to exist, let the defect be removed without delay. Its removal will conduce to our spiritual prosperity. The design contemplated by public ordinances, such as, the preaching of the gospel, praise, prayer, and the dispensation of the sacraments, are principally conversion, edification, final salvation, and the glory of God. The element employed in Baptism, while it reminds us of our natural defilement, and the necessity of spiritual cleansing, represents the blood of Jesus in its purifying effects when applied to the mind. The communication of the blessing of which the external rite is only emblematical, depends entirely on the Redeemer himself. Literal baptism, therefore, must not be held as, in any sense, identical with regeneration. But besides the applications which Christ may be pleased to make, at the period of baptism, to the subjects who are sprinkled, may we not

suppose, that the witnessing by others, of the dispensation of this sacrament, is often rendered instrumental, either for their conversion, or their advancement in holiness? As regards the ordinance of the Supper, one of the more immediate objects, is to call into active operation, and invigorate the graces already in existence; and such only as have been constituted the friends of Jesus have a right to observe this sacred institution. Notwithstanding the most strict and conscientious scrutiny, on the part of those whose province it is to grant admission, still, it is to be feared that persons who are the enemies of Christ may take a seat at his table, some of whom, however, before their departure from it, may become the subjects of his renovating power. And if there be nothing unreasonable in such a supposition, is it not to be hoped that others, though not communicating, may be "turned from darkness unto light," through the instrumentality of observing the solemn exercises which are in progress? Still, let office-bearers employ the utmost care, in regard to those whom they permit to participate in this ordinance. And let none who are conscious to themselves that they are yet strangers to the influences of the gospel, presume to take part in such an observance, from the idea that Christ may *possibly* render it effectual to their conversion. The order which the Great Head of the Church has established, is, that through faith in himself, we become his disciples; and then we shall have his welcome to partake of the children's bread. To be made a new creature, let the sinner strictly attend, together with other means of grace, to the preaching of the gospel.

This institution, God, in the several ages of the Church, has been pleased to render eminently effectual for the salvation of men; perhaps to a greater degree, than all his other appointments combined. When we meet in public, for the purpose of hearing the message of life, we enjoy the most favourable scope for the application and fulfilment of one of the

designs of the social principle. While believers are called to exultation before God, they are reminded that they have abundant cause to rejoice with one another; and thus to become more united in the bonds of the Gospel. And ought not sinners to cherish a spirit of gladness, not that they are still under the influence of moral corruption, but that they have a more favorable opportunity to obtain deliverance from it. Should not this be their feeling of mutual congratulation; ought they not to avail themselves of their advantages, with the utmost eagerness; and thus, like those who have already believed, have an entrance into the Kingdom of God? As respects the public ordinances of religion, therefore, let it form the chief solicitude of all, that, through the grace of our Lord Jesus Christ, their gracious designs be accomplished.

As our church is voluntary in its constitution, so your duty to support religious institutions, in proportion to your ability, is plain. The doctrine of the scriptures on this subject is clear and explicit. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." "The Lord hath ordained, that they which preach the gospel, should live of the gospel."* To insure the prosperity of a congregation, its secular arrangements ought to form an object of careful attention. System, activity, and perseverance, are essential. Without these, there must soon be confusion and failure. Such, therefore, as are appointed to superintend interests of this nature, ought, if they can be found, to be persons of discretion, diligence, and zeal. In this, as in every other cause, much can be accomplished by cordial co-operation. If any member of a church should be placed in circumstances so indigent as to render him unable to contribute for the support of religion, it would be cruel and unchristian to refuse

* 1 Cor. ix. 11, 14.

him privileges. His case may be of such a natur as to entitle him rather to pecuniary aid. But suc as are in the full communion of the church, and, a the same time, though qualified, advance nothing fo the maintainance of the gospel, act a most unworth part, and violate a solemn obligation. Were all othe members to conduct themselves in a similar manne though not more strongly bound than the persons i question, the immediate consequences are eviden How does the deportment of such contrast with th of those who, while making *no* application for privil ges, are forward and generous in their contributions Sessions, especially, ought to exercise care, that n such delinquencies be allowed to exist in any of ou congregations. We would request you to bear i mind, that in application to these remarks, *secular* e ertions are to be made for the sake of spiritual prof —a *less* is to be given, that, by the blessing of God o that order which he has established, a greater may b secured.

The "voluntary principle" has already achieve much. Great Britain and America have formed th chief scenes of its power. Still, however, we pe ceive only the commencement of its might. As th minds of men become imbued with true piety, as the own moral imprrvement, and that of others, togeth with the advancement of the honour of Christ, a sume, in their esteem, that superior consequence t which they are entitled, and on account of whic they are ardently to be sought, so will its energies b developed in proportion. It is presumed that there no injustice in asserting, that civil establishments religion have done nearly their utmost. They ha had sufficient time to test their efficacy, and we ca discover almost the whole range of their influenc The "Voluntary principle," on the contrary, is ass ming new vigor, is becoming more extensive in i operation; and will, we are persuaded (it may be in variety of shapes) form the great instrument for eva

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nalizing the whole earth. What are Missionary, and Bible Societies, but this principle in particular forms? Analogy also comes to our assistance. How much that is great and useful in agricultural and commmercial enterprise must be referred to the same origin. So long as in any department valuable ends are presented to the mind, the principle will more or less be roused into action. This will apply to religion, according to the degrees in which its power is experienced on the heart.

In addition to the above, we would remind you of the duty of punctuality in your attendance on the house of God. No excuses for absence ought to be offered, which an enlightened conscience, and your Maker, cannot sustain. Were all careful to make this their rule of judgment, our audiences on the first day of the week would be much greater than they often are. The duty of which we speak recommends itself to your attention, on such considerations as these—christian order, example, mutual encouragement and fellowship, your highest profit, public deference to an ordinance which God particularly sanctions; also, that you may hear, and receive anew, the message of salvation, not merely for the purpose of worshipping God in the courts of his house, but to qualify you more extensively for all the services, enjoyments, and trials of the christian life. It is not wonderful that the spirit of God should often refer to a subject of such moment. "Let us consider one another, to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; and so much the more as ye see the day approaching."* In the calls which you have addressed to your respective Pastors, have you not come under obligations to the effect:—"To give them all due support and encouragement in the Lord." Do you restrict this to mere temporal maintainance? Do you not, besides, signi-

* Heb. x. 24, 25.

fy by it, that it is your deliberate resolution and promise, not merely to throw no obstacles and discouragements in their paths as ministers of Christ, but to afford them every facility and countenance within your reach, in the performance of the duties of their office? Punctual attendance on their public institutions, while it is your duty, and for your advantage, cannot fail to exercise a sustaining influence on their minds. It will increase their assiduity in study, that their pulpit exhibitions may be instructive, and prove themselves worthy of your reception and approbation. Even although public ministrations should be of a feeble cast, still, provided the Pastor be diligent, and his doctrines according to the scriptures, they are entitled to your profound respect. God "puts the treasure into earthen vessels"—often employs and renders successful the feeblest of instruments, that the "excellency of the power" may be demonstrated to emanate from himself. No trivial excuse, therefore, ought to detain any from the house of God. When considerations operate as causes of absence, which, in cases of secular business, amusement, or pleasure, would be instantly dismissed, religion is either very feeble in its power, or has no existence. While exemplary in this great duty yourselves, teach the same to your children. Bring them to the sanctuary of God; let them be accustomed in early life to venerate its services, and to feel powerfully the obligations of the Sabbath. Give your influence, according to your opportunities, to meetings for prayer. When judiciously conducted, they will be found to subserve, in no small degree, the interests of vital godliness. View not any such associations with coldness, or, it may be, with more blameable feelings, from an idea that they are indifferently managed. If conducted inefficiently, the more do they require your assistance. Take an interest in all that belongs to the secular and spiritual prosperity of the congregation with which you are connected. While this will form an index of your be-

nevolence and piety, it will conduce to your spiritual improvement. "Love as brethren."* "Put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering." "Put on charity, which is the bond of perfectness"† Your views, however, ought to extend much farther than to the congregations with which you stand respectively connected. Let them embrace the religious body which you compose—"The Presbyterian Church of Nova Scotia." This is due to yourselves, and to the principles which you have espoused. Want of elevation to this standard, is an unbecoming and injurious defect, which should never be permitted to exist The maintainance of scriptural order and purity, and our consequent respectability and efficacy as a Church, should form the objects of our united and assiduous care. Let the extension, also, of our interests, as favorable opportunities occur, be distinctly and constantly before our minds. To this our duty imperiously summons us, and let our readiness to act correspond with our obligations. While we are sensible that such considerations should guide *us*, so, Beloved Brethren, we confidently anticipate your co-operation. To every measure which we adopt, with the design of subserving the general good, we request your special attention, in order that you may perform your part in carrying it into effect, in themanner which its importance shall be found to justify. It is thus that, by the blessing of Christ, we may expect to prosper as a Body.

You are aware that some time ago, our Synod formed itself into a "Domestic Missionary Society;" the principal objects of which are—to render assistance to weak congregations, that have already settled Pastors, till such time as they shall be able to support the ordinances of religion, from their own resources —to remunerate Preachers for their labors in those

* 1 Peter, iii. 8. † Coloss. iii. 12, 14.

stations in which they may have been inadequately paid, but which it is plainly our duty to endeavor to cherish and strengthen; and that we may be furnished with the means of attempting new formations, as opportunities shall occur. We entertain the confidence, that of such objects you will approve; and we value highly the generosity which you have uniformly displayed. As a 'Voluntary Church,' we must depend on our own exertions; and if we do justice to the principle which we hold to be scriptural, there will always be at our command supplies sufficient to meet public exigencies. You are not strangers to what is accomplished by the "United Secession Church" in Scotland, and various other denominations in Great Britain. Although with such powerful Bodies we can never think of competing, still, let us imitate their spirit; and as genuine religion shall influence us, so, in our sphere, shall we be found qualified, to effect somewhat towards the edification of the Body of Christ. Under our fostering care, feeble congregations will soon become flourishing; preaching-stations will ascend to the rank of religious societies, under pastoral inspection; and infant formations will become elevated to the same privileges in their turn. To such motives for concentrated energy, let us study to be feelingly alive.

In connection with these valuable interests, the training of young men for the holy ministry claims your earnest solicitude. To what a degree this is combined with the preceding recommendations, you can easily discover. Public instructors are essential. Although, occasionally, individuals that "labor in word and doctrine," may come from a distance to our aid, still, if we would consult our ecclesiastical prosperity, it would be unwise and unnatural to depend on foreign supplies. *Unwise*—since assistance in this shape, especially as our wants extend, will be found precarious. *Unnatural*—as it is the uniform practice, while it is the duty, of all churches, to educate their own spiritual guides, so soon as their resources shall

have become adequate. This is evidently the order to be followed. While, therefore, different plans are at present projected in relation to College education, it becomes you to exercise your judgment impartially on their respective merits, and to decide in favor of that system which shall appear to you to subserve most, whether the moral interests of the community at large, or the advancement of your own church.

It must be in your recollection, that, a number of years ago, an enlightened and public spirited individual, under the signiture of X, proposed, in one of our provincial newspapers, that he would become one of a hundred, who should each contribute annually Five Pounds, for the space of five years, in order that the sum of £2500 might be raised for the endowment of a "Theological Professorship," in connection with our Body. While no one came forward except X himself, in the exact form which the original proposal suggested, still, a scheme so generous excited no small degree of interest and approbation. The effect was, that, in a comparatively short period, by means of donations from individuals, and associations formed in different sections of the Church, a respectable sum was realized. This zeal however, so laudable, was permitted to abate; so that for some time past, the amount has increased almost only by the annual interest which it yields. At this rate, a long time must elapse before the design can go into operation, viz., that the yearly interest of £2500 shall be applied to the support of a Teacher of Theology. For the purpose of expediting the execution of the plan, we would earnestly recommend a renewal of your zeal. The object is as precious as ever, while, from the advancement which has already been made, it has become much less distant from your reach than when the scheme was originated. So soon as your interest in the cause shall be seen to revive, X will readily and fully redeem his pledge. His past contributions have amounted to £20. The value of the object we

deem so plain, as scarcely to require any additional observation. When a variety of useful ends is proposed, those who cannot afford to support all, have an opportunity to make a selection; and, amid this variety, we earnestly trust that the present object will not be neglected. The present amount of the funds is £302 8s.

But, Brethren, while the claims of your own Church should at all times, move your hearts, and excite you to christian action, still, to these we would not have you to confine your attention. According to your circumstances, let it be your care to lend your aid to every measure whose design is—the extension of the Kingdom of the Great Redeemer. Such as "sit in darkness, and in the region and shadow of death," are entitled to your most ardent sympathy. Cast your mite, therefore, into the treasury of God, for the dissemination of the word of life, and for sending missionaries to the heathen. A noble generosity, in regard to ends so momentous, now distinguishes multitudes; and although, from the scantiness of our resources, we can accomplish but little in this shape, still, let this little be done. Our God may be pleased to bless even our circumscribed efforts to a degree, of which we can form, at present, no adequate conception; but which shall be fully disclosed when Christ shall come "with all his Saints." What a powerful motive to excite our commiseration for those who are still "carried captive by the Devil at his will." Be in the habit of casting your eyes abroad upon the world; survey with deliberation, its moral complexion; mark the wide desolations which yet exist. This will excite you to holy enterprise—to "works of faith, and labors of love." For the purpose of making such surveys, you enjoy numerous facilities. You possess one within the bosom of your own Church. In proportion as you afford it encouragement, so do you furnish inducements to increased diligence, in order that it may become still more worthy of your patronage. If our

Church could, more or less, support a misssionary in those still "dark places of the earth," whose inhabitants are "perishing for lack of knowledge," we feel persuaded that we should find no occasion to repent of our christian beneficence. To this point, therefore, we would earnestly and respectfully solicit your attention.

In relation to other religious denominations, we would affectionately request you, while always true to your own cause, to cherish towards them an enlightened charity, and sincere friendship. In every laudable and scriptural undertaking, "bid them God speed." Avoid even all appearance of hostile or party interference, "lest haply ye be found to fight against God." Matters confessedly obscure, and difficult; and "of doubtful disputation," make the subjects of moderation and forbearance. The angry strifes of professing christians exercise a blasting influence on vital Godliness. Co-operation with others, when there is no sacrifice of moral principle, is seemly and profitable.

Love all men. Do good to all men as you have opportunity. Pray for all. By your speech and action, recommend the gospel of Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." "Follow peace with all men, and holiness, without which no man shall see the Lord."

Brethren, while we claim the privilege of thus addressing you, we would feel, at the same time, our own obligations. These are special and sacred. In proportion as your spiritual interests are committed to us, so is our responsibility augmented. Of this we would be deeply and humbly sensible. In surveying the nature of our trust, and aware of our own inadequacy, we would exclaim with an Apostle, "who is sufficient for these things?" But directing our hopes to the great source of strength, we would be enabled to say, "Our sufficiency is of God." Brethren, "pray

for us," we need, and we value your prayers. "The effectual fervent prayer of a righteous man availeth much." Offer your supplications before the throne of grace, that, "the Word of the Lord," through our ministrations, "may have free course and be glorified." Let us walk together in the fellowship of the gospel. Let us earnestly and unitedly seek grace for this purpose; and as God shall be pleased to impart his grace, so shall we "walk by faith, and not by sight," Blessed, inexpressibly blessed, is the termination of such a course. The Holy Ghost thus depicts it, "receiving the end of your faith, even the salvation of your souls."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen."

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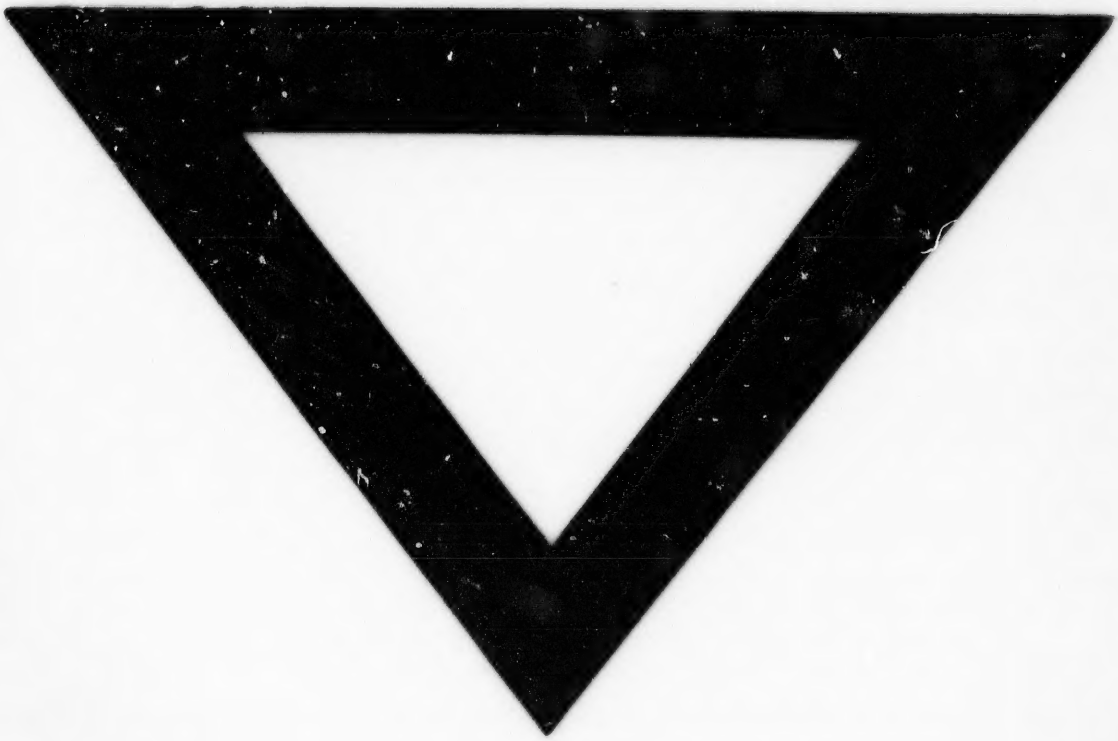
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